

The Brooklyn Jewish Center Review

November, 1948

THE "OLIVER TWIST" CONTROVERSY

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NEWS OF THE MONTH

• CENTER BULLETIN BOARD •

FORUM LECTURES and DISCUSSIONS

BROOKLYN JEWISH CENTER, 667 EASTERN PARKWAY
SECOND AND FOURTH MONDAY EVENINGS AT 8:15 P.M.

December 13th:

DR. JORGE GARCIA GRANADOS



Former Ambassador from Guatemala to the U. S.; Member of the United Nations Special Commission on Palestine; Acting Chairman of the Guatemalan Delegation to the General Assembly of the United Nations.

Dr. Granados is the author of "The Birth of Israel," a brilliant review of the work of UNSCOP and the fight for the adoption of Partition by the UN General Assembly. He is a statesman whose name will go down in Jewish history as a great benefactor of the Jewish people.

SUBJECT:

**"THE UNITED NATIONS AT WORK — A BEHIND
THE SCENE REPORT"**

Admission: *Center members free; Non-members 40¢ (incl. tax)*

December 27th:

ROUND TABLE DISCUSSION GROUP

Debate on

**"SHOULD THE FEDERAL GOVERN-
MENT OUTLAW ANTI-SEMITIC
LIBELS?"**

Affirmative:

WILL MASLOW, ESQ.

*Director of Commission on Law and Social Action,
American Jewish Congress; Lecturer at New School
for Social Research.*

Negative:

HON. WILLIAM I. SIEGEL

*Assistant District Attorney, Kings County
and Zionist Leader.*

Admission free to all.

January 10th:

DEBATE

PROF. J. RAYMOND WALSH

Noted Radio Commentator and Economist

GEORGE HAMILTON COMBS

News Analyst and Former Member of Congress.

SUBJECT:

**"OUR FOREIGN POLICY — WHERE IS
IT LEADING TO?"**

Admission: *Center members free; Non-members 40¢
(incl. tax)*

BROOKLYN JEWISH CENTER REVIEW

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CHRISTMAS AND CHANUKAH

ALTHOUGH this period of the year signifies to the businessman the beginning of the Christmas rush to many Jews it is the forerunner of a period of confusion, conflict and perplexity. The Yuletide is so much a part of the American way of life that many American Jews have adopted the trimmings of Christmas, especially the Christmas tree. These Jews rationalize their assimilation of the Christmas ritual by saying that they have only been attracted by its spirit of good-will. They fail to realize that Christmas is not merely an American secular festival, but a Christian religious holiday symbolizing the belief in the divinity of the founder of Christianity. A Christmas tree in a Jewish home does not denote the greater Americanism but slavish imitation of a religious festival that is not Jewish. Many of our Christian neighbors consider such celebrations in Jewish homes a desecration. They expect us to respect their religious customs, but they do not want us to go through the motions of a meaningless imitation and vulgarization of their sancta.

The introduction of the Christmas tree in Jewish homes can very often be traced to the void left in the hearts of many Jews who are unfortunately unaware of the customs and ceremonies of their own people. They are literally starved for religious experiences. They miss the pagantry and beauty of our rituals which alone can enrich and give greater meaning and significance to their lives as Jews. The Chanukah holiday, with its message of the victory of light over the forces of darkness, the triumph of freedom and the defeat of tyranny, is rich with meaning

and abounds with opportunities for elaborate and beautiful pagantry. It should be celebrated with great éclat. Several apartment houses in neighborhoods where the tenants are predominantly Jewish have set up large Menorahs in their lobbies; this is a practice that should be encouraged by all Jewish tenants. Impressive parties should be arranged for Chanukah and gifts exchanged. Our children will surely be inspired and moved by the beauty of the Chanukah ceremonies if

parents would but take the time and the initiative to plan family celebrations in their home.

American democracy demands of us not blind imitation of our surroundings and environment but the development of our particular way of life. Only as self-respecting Jews will we be able to contribute to American culture and repay our country for the opportunities of civil and religious freedom that it has granted us.

—E. Z. AND M. H. L.

A CULTURAL DYNAMO FOR JUDAISM

THE struggle for the establishment of the State of Israel and its defense has served as a great spiritual boon for American Jews. It has stimulated our Jewish consciousness and given a sense of dignity to Jews who were far removed from Jews and Judaism. However, we must not be deluded into believing that with the imminent solution of the problems confronting the newly created state, and with the strengthening of the Jewish spirit, the religious and cultural problems which face us in America will automatically be solved. Prof. Salo Baron, Professor of Jewish History, Literature and Institutions at Columbia University, was right when in a recent address he emphasized "the danger of altogether delegating our religious and cultural responsibilities to our co-religionists in Palestine." American Jews are confronted with problems uniquely American. We will continue to be a religious minority subject to the pressure and influence of the majority culture and way of life—while in Israel.

American Jews must also understand

that Judaism in America cannot and will not survive vicariously—by virtue of the sacrifice and devotion of the Jews in Israel to their people and their God. American Jews must create and support their own cultural dynamos from which will flow the power to energize and vitalize our Jewish lives and which will redirect and channelize the spiritual strength that will emanate from the New Zion into the life-stream of American Jewry.

Aware of the great challenge and opportunity that await us, a committee of men and women of the Brooklyn Jewish Center, who have been the vanguard to raise and collect unprecedented sums of money for the United Jewish Appeal and Federation of Jewish Philanthropies have again organized this year in support of one of our leading cultural and religious institutions, the Jewish Theological Seminary of America.

Ever since its founding, the Seminary

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE PASSING OF JUDAH MAGNES

THE recent death of Dr. Judah Leon Magnes came as a shock and brought great sorrow to the thousands of men and women who knew him, both here in America and in Israel. And the strange fact to be noted is that though the great majority of these people were in utter disagreement with his political views regarding the future of Palestine, all had the highest regard for him personally. All sensed the absolute sincerity of the man, his lofty idealism, his passion for peace, and his unbounded love for his people and for all mankind.

He was the dreamer in the noblest sense of the term. And that explains his greatness and also his failure to win the approval of those to whom he made his frequent pleas. "Lo, the dreamer cometh!" was not only the attitude of the brothers to Joseph, but that of most men and women towards those who, like Dr. Magnes, refuse to be swayed by the realities of life and who persist in living in the realm of their ideals, no matter how impractical these ideals may be.

We have an interesting Rabbinic comment, which, I believe, best describes the personality of men like Judah Magnes. I interpreted this comment when I paid tribute to him from our pulpit, and I shall permit myself to repeat it here.

There is a discussion between the school of Shammai and the school of Hillel as to which was created first — heaven or earth. The disciples of Shammai insisted that the heavens were created first, while the disciples of Hillel claimed that the earth came first. Each of course quoted Biblical verses to prove his case. The conclusion to which the later Rabbis came was that both were created together.

This would appear to the superficial reader as a naive, almost childish, discussion. And yet, looking deeper into these words, one finds a penetrating characterization of the leaders of these two schools of thought.

Shammai was the strict teacher, who never compromised with situations. When the heathen came to him and asked to be taught the whole Jewish law while standing on one foot, Shammai drove him from his presence. That was not the way to learn the Torah. His mind and his thoughts were in the heights of the heavens; heaven came first and was the all important.

Hillel was the mild teacher, the realist who understood that we must often compromise with life. When the same heathen approached Hillel with the identical request, Hillel did not drive him away. He told him the golden rule and added: "This is the Torah, all else is commentary. Go now and learn the rest." Hillel believed that earth came first, and that in facing life we must take into account conditions of earth if we want to reach out into the heavens.

The Jewish people knew how to solve this dilemma — both heaven and earth were fashioned at the same time; both must be considered simultaneously.

Dr. Magnes, in this sense, belonged to the school of Shammai. To him, heavenly ideals not only came first, but were the all-in-all of life. He never would nor could compromise.

In the disputes between the two classic Jewish schools I have described, the law in nearly every case is according to the view of the school of Hillel. "But," says an interesting cabbalistic tradition, "when the Messiah will come the law will then be according to the views of the school of Shammai."

That indeed explains the apparent failure of Dr. Magnes's ideals. They were not for the Jew, as the earth presents itself now. They were too far in the heavens. But they do fit in with the Messianic dream. When that glorious day will appear, when a new earth will be fashioned to reflect a new heaven,

when justice will flow like a river and righteousness like a mighty stream, then indeed the visions of Dr. Magnes will become living realities.

The life of Judah Leon Magnes was the most eloquent proof that though we no longer have prophets, we are still the *B'ne Ha'nevi'im*, children of the prophets, capable of producing men like Magnes, whose thoughts and actions are in the noblest prophetic tradition.

Israel H. Perutzel

INSIDE CZECHOSLOVAKIA

AT LEAST 1,000 Czech Jews have fled Czechoslovakia since the recent change of government, Gisela Tauber, a Jewish journalist, declared upon her arrival in Vienna from Prague. She crossed the border illegally.

Miss Tauber said that the membership of the Jewish Community Council of Prague and the Federation of Jewish Communities has been cleared of most persons who "refuse to bow to the Communists." She added that most of the positions on both bodies have been filled by Communists as a majority of the former leaders of the groups fled the country, mostly to Paris.

Administrative barriers have virtually halted emigration to all countries except Israel, Miss Tauber asserted, adding that as a result many Jews in Prague have applied for Israeli visas. The Jewish communities of many provincial centers, such as Teplitz and Reichenberg, have been depleted by legal and illegal emigration, she said. The transfer of valuable property such as jewels, silverware, furs and rugs is frequently prevented by officials, in the absence of regulations governing their export, Miss Tauber reported.

She also said that many Jewish refugees from other Eastern European nations arriving in Prague are "not permitted to receive" relief assistance on orders of Egon Kohn, whom Miss Tauber identifies as a leading member of the Prague Jewish Community and the Communist Party. She also confirmed that Oscar Krasnansky, head of the Czech Zionist movement, has been arrested.

SHOCKED indeed are those of us who have read the recent news report from Germany that J. Arthur Rank's "Oliver Twist," the controversial film version of Dickens' novel, is to be exhibited in the U. S. zone of Germany. German dialogue is already being dubbed into the movie, which is scheduled for a preview in the American zone in January and a showing in the British and French zones at the same time or shortly after. The man responsible for permission to show the film is Col. Gordon Textor, head of the U. S. Information Services; the latter is reported to have said he saw nothing in the film which might stir up anti-Semitic feeling.

Apparently, the protests which followed the announcement that the film was to be displayed in the United States have not been completely effective. True, of course, columnists like Albert Deutsch and Walter Winchell, official Jewish groups like the New York Board of Rabbis, raised their voices with enough power to cause the picture's showing in the United States to be shelved temporarily. Manifestly, more and more vigilance is necessary to destroy the cultural poison which is in this vicious, anti-Semitic film, "Oliver Twist."

For, make no mistake about it, the Rank "Oliver Twist" deserves condemnation from all democratic mankind. It deserves condemnation because it introduces that outstanding example of anti-Jewish stereotypes in English literature, Fagin. Published shots of the film show Fagin as a horribly-caricatured, viciously-slandering composite of the classic Jewish stereotype. Sinister and ugly does he look, with a scraggly beard, a tremendous hooknose, greedy fish-eyes. He speaks, we are told, with a thick guttural accent. He lips and he wheedles. He seduces the children of the film like Dawkins, the Artful Dodger, and Oliver Twist into a life of crime. He is a fiendish, sadistic criminal who clubs Oliver and murders Nancy Sikes with a minimum of provocation. In a world still suffering from the misinformation of racist demagogues, this anti-Semitic caricature can hardly serve to combat the subtle evil of anti-Jewish prejudice.

There are some misguided liberals in our midst who have hastened to the defense of "Oliver Twist" on the ground

that art should never be censored. Thus, Elmer Rice, distinguished American playwright, recently voiced his objection to the protest of American Jewish groups against "Oliver Twist" on the basis that it violated artistic integrity. Art, he implied, is above censorship of any type.

It is time that we came of age, culturally speaking, on this whole issue of literary or dramatic caricatures of the Jew. It is time that we began to learn the exact nature of a vicious tradition extant in the literature of England, Germany and America. It is the bane of English, German and American literature that they have perpetuated the tradition about the Jew as a usurer, criminal, rogue, evil-doer. We may label this the Shylock-Fagin tradition, which has passed on from century to century and has done irreparable harm to the Jewish people. So imbedded has this Shylock-Fagin tradition become in our mores that it has led many a movie producer to introduce the stereotype of the avaricious Jew. Rank's "Oliver Twist" is thus no innocent accident.

When and how did this Shylock-Fagin tradition begin? The very origin of dramatic literature brought with it the pillorying of the Jew. The drama in England was religious in origin and consisted of miracles, mysteries or moralities presented to church and guild audiences. These plays took over the spirit of the medieval "Hymn of Hate" in respect to the Jew. Usually they gave some story of a Jew who tried to dupe a Christian, only to be outwitted himself, much to the amusement and delight of the audience. When religion and drama were divorced, secular dramatists found that the stage Jew was a convention in the drama too popular to be cast aside. They proceeded to make him a ridiculous figure. Usually he had red hair, a red beard and a huge nose. With Shakespeare and

Dickens' Novel Continued an Ancient Slander That Is Now Revived in a New British Movie

THE "OLIVER TWIST" CONTROVERSY

By JACOB KAPLAN

Christopher Marlowe showing the way, the Jew was usually a moneylender. Nine times out of ten he was a Shylock who insisted upon his pound of flesh from the Christian in his clutches. He spoke a barbarous language with an inflection and lisp which made him more ridiculous than ever. When not a usurer, the Jew was a fence or receiver of stolen goods, a rogue or a parvenu. He was the progenitor of Fagin.

The noteworthy point is that this usurer-rogue stage Jew was based on the fact that the Christian usurer for several centuries used the Jew as a scapegoat—a most familiar practice, as the modern world may testify. "I suspect," said our own Oliver Wendell Holmes, "the story of sweating gold was one of the many fables got up to make the Jews odious and afford a pretext for plundering them." Holmes' suspicion is borne out by history. There were no Jews in England from 1290, the year they were expelled, to 1655, when they were permitted to return. Only crypto-Jews, very few in number, remained in the country at the time of Shakespeare—the end of the 16th century. Nevertheless, Stephen Gosse, in 1879, wrote an essay called "The School of Abuse," in which he refers to "The Jew" shown at the Bull (a tavern playhouse in Bishopsgate) as representing the bloody minds of usurers. Here is the first Jewish usurer in England, appearing at a time when not a single Jew was known to England.

Why he appeared is no mystery. R. H. Tawney, the famous English social scientist, informs us that Parliament had to pass one bit of legislation after another in attempts to stamp out the usury evil. In 1341 and 1487, for example, legislation was enacted by Parliament laying down severe penalties for the crime of usury. As late as the period

of Bacon, whose essay "Of Usury" appeared in 1623, it was quite plain that usury was a widespread evil in Christian England. All this is indicative of but one all-important point: usury was practiced widely in England both before and after the expulsion of the Jews by the non-Jewish world. Precisely because of this very fact, the Christian usurers used the Jew as a scapegoat to divert the resentment of the aroused public from themselves. They began to prate propagandistically about the Jew as being usurer by instinct and tradition. The glib dramatist unfortunately accepted this characterization. Most Elizabethan playwrights at one time or another took occasion to depict the usurer Jew.

Shakespeare and Christopher Marlowe's creations set examples for centuries. Shakespeare's Shylock, desiring his pound of flesh, and Barrabas, the Jew of Malta, seeking "infinite riches in a little room," are the ancestors of a nauseating lineage of Jewish stereotypes. The Shylock-Fagin tradition has come down to our own times. Such dramatists as Arthur Wing Pinero in "The Mind of the Painted Girl," Edmond Knoblock in "The Pawn," Somerset Maugham in "Lady Frederick" have in recent years introduced Shylock-Fagin stage Jews in their plays. American literature borrowed the stage Jew stereotype and used it considerably. Not before 1875 was a Jew portrayed on the American stage who was not a usurer or a villain. German literature introduced the Shylock-Fagin pattern and used it widely. Goebels found much to work with in the German literary past.

Now there is but little question that Charles Dickens' Fagin is a perpetuation of the mendacious tradition of the Jewish stereotype. His very description testifies to this: Fagin is "a very old shrivelled Jew whose villainous-looking and repulsive face was obscured by a quantity of mottled red hair." He even has the lip of the stereotype. Contrast this description with Dickens' Jewish character, Mr. Riah, in his "Our Mutual Friend," as "an old Jewish man in an ancient coat, long of skirt and wide of pocket; a venerable man . . ." There is evidence that Dickens regretted his Fagin characterization and tried to make amends by his creation of Mr. Riah. But Mr. Riah does not quite blot out Fagin. In creating

Fagin, Dickens gave us one of the most unfortunate types of literature. In a bigoted moment he created a character who should be relegated to the limbo of literature. The world's culture would have lost nothing if this figure had never been born. Any form of art—novel, movie, drama—which revives him should be condemned.

It does not speak too well for Britain that "Oliver Twist" has been exhibited to adult audiences in it. Likewise, it will be a definite reflection on the United States if the American Military Government officials are permitted to sponsor this film. Consider! This film is to be shown to the land of Buchenwald and Auschwitz, to the land in whose soil six million murdered Jews lie interred—six million people who are, in a sense, the victims of the falsehoods about the Jew which "Oliver Twist" perpetuates.

It is interesting to call the roll of the non-Jews who have attempted to correct the abominable usurer-rogue tradition. In English literature dramatists like Cumberland and Galsworthy, novelists like George Eliot have come forward to write intelligently about the Jew and his cultural traditions. George Eliot's "Daniel Deronda" gives us a tale of a Jewish boy, Daniel Deronda, whose social idealism contrasted sharply with the mere

individualism of his gentile girl friend, Gwendolyn Harleth. In an inspiring manner, Eliot traces this moral and social idealism to the real traditions of the Jewish people. In German literature Gottfried Ephraim Lessing, inspired by his knowledge of Spinoza's life and his friendship with Moses Mendelssohn, the great Jewish philosophical and poetic mind, wrote "Die Juden" and "Nathan Der Weise." In our own literature, immortals like Washington Irving, Longfellow, Emerson, James Russell Lowell, Mark Twain, and Lafcadio Hearn have written understandingly about the Jew as a correction of the infamous picture of him perpetuated by the Shylock-Fagin stereotype.

Unfortunately, the salutary effect of their works has had considerably less influence than Dickens' Fagin. The film "Oliver Twist" will continue this unfortunate vogue. It will fan the flames of anti-Semitism in a land where its scourge has done more harm than in any other period of history. The democratic Western world cannot afford to take a schizophrenic approach to the Jew, permitting him his national independence and misrepresenting him in its cultural media. "Oliver Twist" is a slander upon the Jew. In this view he is joined by all fair-minded people.

British Jews Organize Defense Against Increasing Anti-Semitism

THE Board of Deputies of British Jews set aside this month as "Defense Month" in view of increasing anti-Semitism in the British Isles.

A meeting of the Board heard Dr. Selig Brodetsky, president of the organization, assert that there are "indications of large-scale preparations for all-out-attacks against the Jews in Britain."

A resolution adopted by the Board provides that during "Defense Month," the Jewish community in Britain will concentrate on raising \$800,000 for the purpose of combatting anti-Jewish propaganda. Several speakers at the meeting warned that anti-Semitic elements in Britain are attempting to exploit the "present international situation by arousing mass sentiment against Jews."

Warning against the theory that anti-Semitism can be removed by "a clever trick," Prof. Brodetsky declared that "it is a constant danger threatening Jews throughout history." He urged Zionists not to believe that Zionism is the "panacea against this evil" and called on them to participate fully in defense activities, "since not only British Jewry but the State of Israel is threatened by anti-Semitism abroad."

The House of Commons will soon be petitioned by the Committee for Slaughter Reform to adopt legislation outlawing Jewish ritual slaughter. Headed by Lord Dowding, the group maintains that there is no anti-Jewish intent in such legislation.

THE New York University Jewish Culture Foundation was conceived and projected by Dr. E. George Payne, the former Dean of the School of Education of New York University, together with the writer, then an instructor in Hebrew in the Division of General Education of New York University. In 1937, they called together a group of several leading faculty members, some prominent persons in the general Jewish community and several Jewish student leaders, whom they invited to join in the establishment of the New York University Jewish Culture Foundation, as the all-embracing Jewish student organization on the campus. The Foundation was to be an intra-school rather than an inter-collegiate association without formal ties to outside groups or ideologies, although, of course, cooperating with all agencies sympathetic to its purposes. New York University was thus the first institution to establish a Jewish student organization woven into the very fabric of its curricular and extra-curricular life, for which the University would feel a direct interest and responsibility.

The purposes of the Jewish Culture Foundation as outlined by Dean Payne, the Chairman of the Board of Directors, at the inception of the organization are:

1. To make the Jews among our students conscious of their cultural background and its importance to America.
2. To provide non-Jews with a background of understanding with reference to the vital contribution of Jews to our national and social life.
3. To bring about a comity especially between Jews and Gentiles, and to curb incipient totalitarianism which cannot exist in our democratic country without doing violence to our ideals and to our democratic life.

The Jewish educational as well as the inter-faith aspects of the Jewish Culture Foundation are implied in these objectives. The Jewish student is given an opportunity to acquaint himself with, and to develop an appreciation of his heritage both through formal instruction and through informal activities. The Gentile student is also in a position to increase his knowledge and understand-

ing of the Jew and his heritage. This cultural and inter-cultural platform is of especial significance to New York University, a large metropolitan and cosmopolitan institution, national in scope, spread over several campuses, with the greatest Catholic, Jewish and Protestant student population in the world. The program is projected on a simple educational level, and is made an integral rather than merely an incidental phase of a liberal democratic education.

The program of the Jewish Culture Foundation is composed of three inter-related elements: the students' organization, the Library of Judaica and Hebraica, and the Chair of Hebrew Culture and Education. The Chair of Hebrew Culture and Education was established at New York University in 1944. Students may now major in Hebrew Culture or Education, and receive full credit towards a Bachelor's, Master's or Doctor's degree in the University's School of Education. Early in the career of the Foundation, the compelling need of a library became apparent as indispensable to students writing term papers, preparing assignments or doing research in the field of Hebrew or Jewish culture. To establish this library, the writer appealed to the Jewish Publication Society for assistance and that organization responded with a donation of several hundred books of its own publications.

On a subsequent occasion, the late Dr. Mitchell M. Kaplan, poet and bibliophile, contributed his unique private collection of some 4,000 manuscripts, incunabula, and other rare editions as well as current Judaica. At about the same time, Mr. William Rosenthal presented his father's collection, dealing with Hebrew education, to the Jewish Culture Foundation Library. From the storage stacks of the University Heights Library, the Foundation secured the Judaica and Hebraica collection of the famous Semitic scholar,

The Value of Jewish Culture and of the Jewish Heritage is Being Made Known at N. Y. University

A DECADE OF N. Y. U. JEWISH CULTURE FOUNDATION

By DR. A. I. KATSCH

Paul Lagarde (1827-1891), a German anti-Semite who distinguished himself with his critical reconstruction of the text of the Septuagint. The library has since been further augmented by additional gifts; among them, a Zionist book shelf presented by the Zionist Organization of America, a number of dictionaries presented by the Jewish Education Committee of New York. The N. Y. U. Jewish Culture Foundation Library, now consisting of thousands of volumes, though founded and maintained by the Foundation, is under the direction of the University Director of Libraries and the J. C. F. director, and is included in the main University catalogue as a part of the University collection. It is conducted as a reference library, open to all students, and supervised by student librarians, provided by the University. The Jewish Library is an impressive symbol to the Jewish student of the recognition of his heritage, on a part with the cultures of other peoples.

The Jewish Culture Foundation is governed by a Board of Directors consisting of a number of leading faculty members. It is maintained by a Board of Sponsors composed of leaders in the community, as well as representatives of a recently organized Women's Division. The students, however, have full run of their own affairs. The activities of the Foundation are guided by the Director who is a regular member of the faculty and by two associates, one for the Washington Square Center and the other for the University Heights Campus. Both the students and the faculty regard the Director as their liaison with the Jewish community and consult him on various questions affecting Jewish life and the Jewish student body. Membership in the Jewish Culture Foundation carries with it voting rights in the students' organiza-

tion as well as the privilege of joining one or more of the many sub-groups of the Foundation; the Zionist Circle, the Hebrew Circle, dramatic, dancing, or choral groups or the Graduate Society. It includes also a subscription to the *Menorah Journal*. The general activities and functions of the Jewish Culture Foundation are open to the entire student body.

The University has concretized its concern and interest in the inter-faith and inter-cultural program, by acquiring recently, on its own initiative, a special building to house all its religious activities: the Christian Association, the Newman Club, the Jewish Culture Foundation and the J. C. F. Library. The Religious Activities Building is now being outfitted to suit the needs of each of the three groups, and when opened, it will no doubt make it possible for the Jewish Culture Foundation to broaden and intensify its program.

On the plane of cultural activities, the Jewish Culture Foundation begins its program each semester with the annual Freshman Reception, which attracts hundreds of entering students, who come to hear addresses by major administrative officers of the University. This serves as a means of inducting and orienting the new students into the Jewish Culture Foundation program. At least two regular weekly forums, one for the day students and another for the evening students, are arranged, and these are devoted to a discussion of current problems on religion, Palestine, Jewish history, literature, philosophy and art. The lectures are arranged in a unit series running through a semester, designed to give the students a general picture of Jewish culture and life, contemporary and historical, and to acquaint them with the underlying currents and patterns of Jewish life and thought. The discussions are led by guest lecturers from within and without the University. The weekly attendance at the regular meetings of the Foundation circles runs into several hundred. The Foundation also fosters a number of annually recurrent events, including the Succoth Festival, Jewish Book Month celebrations, Chanukah Chagigoth, Purim masquerades, and the model Passover Seders, all of which have become popular functions, which attract Jews and non-

Jews on the campus. The Jewish Culture Foundation arranges the usual social events, teas, dances, and the like.

To stimulate student interest, and also as a means of attracting students of special merit or ability to the courses in Hebrew Culture and Education, the Foundation offers some ten scholarships and prizes ranging from \$25 to \$450. The University has recently accepted the prize of an annual gift of a Lexicon of the Hebrew Language in 16 volumes to be given annually by the Benyehuda Foundation to a student who excels in Hebrew and writes on the Work of Eliezer Benyehuda. Recently a teaching fellowship, amounting to \$1,500. per annum and known as the Sidney Motz Fellowship, was established in connection with the Chair of Hebrew Culture and Education.

The Jewish Culture Foundation has now functioned for almost ten years, and we are therefore in a position to evaluate its pattern of organization as well as its achievement. Its three component elements, united into one body, have not only functioned harmoniously, but have supplemented and served each other. The library, for example, is to the Chair what a laboratory is to the science classroom. The student organization and Jewish Culture Foundation circles afford the students in the Hebrew classes experience in leadership, as a preparation for active participation in Jewish communal enterprise. Reciprocally, the students' activities and circles of the Foundation are a reservoir attracting students for the courses. There is no competition between the three arms of the Foundation, as is not infrequently the case in institutions where the curricular studies are apart from rather than a part of a single organization. Moreover, since the Jewish Culture Foundation is an integral part of the institution which it serves, there is maximum cooperation between it and the University.

The fine spirit of understanding and good-will which reigns among faculty and students at New York University is a manifestation of the basic philosophy underlying the Jewish Culture Foundation and its activities. By working on a cultural and educational level we have been able to make great strides toward establishing understanding and healthy

human relationships on campus. The degree of our success is indicated by the fact that the Foundation's Faculty Board of Directors is composed of Jews and non-Jews, all of whom are interested, and actively concerned, in furthering a knowledge of Jewish culture on campus.

BRANDEIS UNIVERSITY OPENS

Brandeis University, of Waltham, Mass., the first Jewish-sponsored non-sectarian institution of higher learning in the United States, was inaugurated at impressive ceremonies in Symphony Hall in Boston here during which Dr. Abram Leon Sachar was installed as the first president of the University.

A letter of tribute from President Truman was made public at the conclusion of the three-day inaugural ceremonies. Addressed to Dr. Sachar, it read in part:

"In behalf of the Nation, the ultimate beneficiary of the creative contributions Brandeis University will make, I welcome you into the realm of free institutions."

More than 3,000 guests and delegates from 166 American and 18 foreign colleges and universities attended the academic ceremonies. Dr. Sachar was inducted by George Alpert, president of the Board of Trustees of the university. The inaugural address was delivered by Dr. Arthur H. Compton, chancellor of Washington University. Eliahu Epstein, Israeli envoy to the United States, expressed the hope that many future graduates of Brandeis University would bring their knowledge to Israel.

In his address, Dr. Sachar said that Brandeis University would never choose its students or faculty on quotas of genetic, ethnic or economic distribution. "The truth is," he declared, "that America is not a melting pot at all. It is a symphony. The precious groups that have come to these shores must not disappear into an assimilative cauldron."

The academic year got under way on October 14 when the 120 members of the pilot freshman class registered. Classes began October 20. Twenty-five percent of the freshmen are receiving scholarships from the university. The tuition charge is \$500 a year.

ELEVEN-YEAR-OLD Margie was having trouble with history again.

"We've got seven questions and I don't know the answers to a single one of them," she fretted.

"Now stop worrying so much about school," said Frances, "and let me talk to your daddy."

How blond they both were, Mark thought, idly glancing from one to the other. They had long, narrow heads and pale, luminous eyes. Margie's hair, like her mother's, was the color of golden-brown autumn apples.

"I've got all kinds of troubles," said Margie, with a serious, preoccupied air. "And nobody pays me any attention."

Frances pushed back her dish of dessert. "I didn't have a chance to tell you, Mark," she said, "the agent for the Crest Park addition was here today; he drove me out to see the place we were talking about."

Her eyes opened wide with excitement as she talked. "Mark, you ought to see the inside."

They had noticed the ad in Sunday's paper, but when Mark saw the address he had grown dubious about it. "Not for us," he said. Crest Park was politely called a restricted residential area. Mark remembered that before the war Uncle Sam Runawitz had tried to build out there and had been unable to purchase a lot.

"The agent was so nice," Frances went out, slowly, "and when he phoned back this afternoon, he said we could pick up the key any time we liked and go through the house again."

"But," Mark said, "I don't understand . . ."

Frances interrupted, hurrying on before he had a chance to say anything else, "It's got the loveliest downstairs den—done in rough pine, and Mark, I just love the master bedroom. You must see it, dear."

Mark looked at her with an odd expression in his eyes. "You mean they don't know . . ."

But Frances interrupted him again with a swift shrug of her shoulders. "Why should they know?" she demanded and tossed her golden hair back defiantly.

"Wouldn't it save us a lot of trouble, I mean, later on? They're bound to find out . . ."

How Margie Learned That Her Family's Great Department Store Started in a Peddler's Pack

THE ANCESTOR

By SYLVAN KARCHMER

"That's so utterly tiresome," Frances said. "You don't have to advertise it, do you? Why, I'm never taken for . . ."

She paused, her words trailed away, as she arose from the table and walked towards the French doors that opened into the sitting room. "Come on, Alice, get the dishes," she called, then she turned to Mark, and now a sly little smile hovered around the corners of her dainty, well-formed lips. "Wouldn't Uncle Sam and Aunt Laura just die! I mean if we got a house in that exclusive district. It would be worth it . . . just to see the expression on their faces."

"I don't like it," Mark said. He had followed her into the sitting room. I just don't like it at all," he grumbled.

He slid into the green soft chair under the lamp and picked up the paper. Frances came over, adjusted the light over his shoulder, and leaned over so that her chin touched his forehead. "Darling," she said, "half the congregation would give anything they owned to move out there."

"I wonder," he said. "I think you are completely wrong."

They were interrupted by Margie, who came in with her school books. She sat down on the sofa and pushed some of Frances' glass ornaments to one side of the coffee table, where she deposited her books.

Frances watched her disapprovingly. "You can't study in here—not while your daddy and I are talking. Why don't you go up to your room?"

"I need Daddy's help," Margie cried. "You know I just hate history. It's my worst subject. It's not only that. We've got to write a theme on our ancestors."

"Your ancestors?" Mark asked, curious.

"Miss Leak spent the whole period talking about it. She says her grandfather was a colonel in a Texas Regiment during the Civil War. She showed us a letter Robert E. Lee had written him after he was wounded in a battle."

"How interesting."

"And you know Martha Crow—she spoke up in class and said that was nothing, her folks had been living in the South since Colonial days. They came from Virginia."

"Is that Dr. Crow's daughter?" asked Frances. She touched Mark's shoulder knowingly. "They live out in Crest Park addition."

"That's not all," Margie cried from the sofa. "Ernestine Medford said they have a family chart that shows all their relatives. She said her mother paid twenty-five dollars to have it made. And Leonora Segrist said her people came from France. She said they were French noblemen. And you wouldn't think so, either, Daddy . . . because she wears the tackiest clothes."

Mark watched her soft grey eyes cloud as she talked. "Miss Leak said it was all so illuminating. That's the word she used—then she went down the row and asked each girl where her folks were from. She didn't get to me before the bell rang."

Mark put the paper down, and for a second time his breath seemed caught in his throat. What would Margie have told them, he wondered.

Frances said, "I'm surprised that they even discuss things like that at a fine girls' school like Miss Carrothers' . . . I think it is perfectly silly."

"Why should it be silly?" asked Mark. "Pride in one's forbears and that sort of thing."

But he did not feel easy in his own mind. There was a curious feeling inside him that he had been doing Margie a grave injustice.

"Wouldn't it have been lovely," sighed Margie, "if grandfather had fought in the Civil War?"

Mark gave a short little laugh. "He hardly could have done that. He was only six when the war started."

Then acting on a whim as he saw her strangely troubled face, he arose from the soft chair. "Let me sit here," he said, and eased himself down to the sofa beside her. "Now," he said, and put his arm around Margie's soft, round little shoulders.

Frances sat down in his chair. Absently she picked up the paper. "They don't have any right to embarrass girls like that," she said petulantly. "I'm sure Miss Carrothers wouldn't approve."

"Do you know where I work?" Mark asked Margie.

"Of course," Margie said proudly. "You're Vice-President at Runawitz's—the biggest department store in the whole city."

Mark's laugh was rueful, half-bitter. "Thanks for the boost," he said. "But, Margie, what I wanted to tell you was that Runawitz's wasn't always the largest department store in town, and it wasn't always housed in that twelve-story building of white Austin chalk. Once—a long time ago—it was only a twenty-foot front down by the courthouse, near the viaduct. And before that—a long time ago—it was only a pack, a peddler's pack, on a young man's shoulders."

For a second he tried to remember him as he must have been in his prime, when he was very young—when he stood erect—but all that Mark could remember of his grandfather was the small, spritely man, slightly stooped, with the white chin whiskers, who used to annoy Mark's father and uncles because he was always fussing around in the ladies ready-to-wear buyers' offices, haggling about prices and styles. Oddly enough, his judgment was often better than the uncles who had gone to expensive foreign schools to learn their trade.

"He was your great-grandfather," he said to Margie, "my own grandfather, and when he came to America he was only sixteen."

Frances creased the newspaper so that it made a noise. "I thought you had so many lessons to do," she said to Margie.

Margie ignored her. "Daddy's never told me," she said. "And was his name Runnan, like ours?"

"No," said Mark, softly now, and almost apologetically. "His name was not Runnan, but nonetheless, he was your ancestor."

There were so few stories he remembered of the frail old man. Even now he seemed fragmentary in Mark's mind, like a book only half-read. And yet,

In the News

By BORIS SMOLAR

NOW that the controversy within the United Palestine Appeal has become public, it can be revealed that the leaders of the U.P.A. in New York were amazed by the attitude of the Jewish Agency in Jerusalem. Immediately after the conflict broke out, American members of the Jewish Agency executive asked the executive in Jerusalem for a declaration condemning the dissidents within the U.P.A. But this demand remained unanswered and no clear statement has been received from Israel even as this is being written. On the other hand, Henry Montor, leader of the dissident group, was apparently expecting open support from Eliezer Kaplan, Israeli Finance Minister, but did not get it.

The U.P.A. leaders here fear that other dissident groups may be formed within the Zionist movement in this country for the purpose of securing funds from the Jewish Federations and Welfare Funds, if the pro-Montor group is not censured by Israeli sources. They, therefore, cabled the Jewish Agency in Jerusalem for a second time stating that if no definite declaration against the dissidents is forthcoming, the U.P.A. may be whittled down to the detriment of the entire Zionist movement.

Meanwhile the pro-Montor group held a secret conference at the Dixie Hotel in New York to map its future campaign. It is understood that the group intends to organize, before the end of this year, a national agency under the name of "American Israel Fund" to compete with the United Palestine Appeal.

Matters may change after the expected arrival here of a Jewish Agency delegation from Israel which will confer with members of the American branch of the Jewish Agency. The attitude of the American members is that the Jewish Agency must make it known that it will not endorse any new groups competing with the U.P.A.

Mark wondered, what it must have been like for him, a stranger in a new land, unable to speak its language or to understand its customs. Unlike Miss Leak's grandfather, who had ridden triumphantly into battle, wielding his sword, he had carried only a pack. That was his only weapon in a fiercely hostile world.

Suddenly, sitting on the sofa beside his daughter, Mark felt a wave of sympathy for the delicate old man, with the white chin whiskers. And there was one story he remembered . . .

"It was in the 70s when he came here. This was only a village—where our main street is today was a cotton patch. I heard him tell, when I was a little boy . . . how he rode up in his wagon—for by then he had a team—to the bank of the river. It was Friday night . . . what he called *Erev Shabbos*—the eve of the Sabbath. And though he saw the village ahead, he knew he would not have time to reach it before dark, so he stopped here."

"What did he do?" asked Margie, eager to hear a story.

Mark drew her closer to him. He smiled, a feeling of warmth enveloped him as he remembered his grandfather. "Why, there in the fields, under a tree, he put up his tent—and made preparations for his *Shabbos*. The next morning he arose early and carefully recited his prayers. And then all day he sat and rested in the shade of the tree and studied the plains and the small town before him. It was going to be a great city, he knew, because the river flowed to the sea, and around the village were great fertile plains, where the soil was black and rich. He was tired of roaming the country. Here he would settle down. And that night at twilight, when the first star twinkled in the sky, he broke camp and made his way into town."

"But where did he stay that night?" Margie asked.

That too was another story, and unfortunately, Mark did not know it. He had never taken the time to ask his grandfather, and now it was too late. These girls in Miss Carrothers' School talked of grandfathers who had killed Indians and had cleared the forests . . . who had marched away to fight in internecine

[Continued on page 15]

MY BROTHER'S KIDS

By MORRIS MANDEL

Since the REVIEW is always ready to espouse causes it is happy to publicize herewith the complaint contained in the article below. Its author is a high school youth living in Cleveland, and he writes out of his own bitter experience. What happened to him has doubtless happened to many a youngster in the Center.

I HAD just come home from work, my mind being troubled with all the homework I had for school for the following day. It was about seven o'clock when I sat down to eat. I had just begun when the phone rang. This happened every day, and it was getting on my nerves. Someone would always call when I was trying to eat.

It seemed as if the phone would never stop ringing. As I picked up the receiver I could hear a small voice laughing at the other end of the line. Already I understood the meaning of this call. My brother, Abe, wanted me to watch his two little brats. In more refined language, my nephew and niece.

I answered the phone with a timid hello. My brother, not to be outdone, gave out a mighty blast. "Hi buddy!"

"Yeah,—buddy!" I replied.

"Old Pal!" again boomed my brother.

"Yeah,—Old Pal!" I again replied.

This time I was going to have my way. Sure, don't I always?

"No, I'm sorry Abe, but I've so much homework, I don't even have a chance to eat."

The line was silent for a few seconds, and then it happened. Yes! My nephew took the phone.

"Hello uncle Morrie." My brother was trying to use psychology on me, but I knew better. I had a strong will-power, or did I?

"Hi there Uncle Billie," I replied, for that is what I called him, *Uncle!* It made him feel like a man.

The next few words my nephew said started me burning. "Are you going to watch me tonight, Uncle Morrie?"

"I'm sorry Billie, but I can't tonight. I'm too busy," I said.

"Oh, please do," my dear nephew seemed to say (plead).

"Where is daddy?" I asked, becoming very irritated at my brother.

"Daddy doesn't want to talk to you, so hurry and come over."

I could hear the telephone click and as it did, I slammed the telephone down, causing a short ring which seemed to resound throughout the house. Although I was speechless, I assure you that my mind had nothing but words flowing through it, but not one of them seemed to be bad enough. Why? Because I knew my brother had told my nephew what to say. Yes, he dictated every word. *My Buddy!*

In about an hour I arrived at my brother's house. To my dismay, I saw that my nephew was still awake, but at least my niece was asleep. On one wall there hung a cuckoo-clock which had just chirped eight times, telling my nephew it was time for him to go to bed. Soon, my brother and sister-in-law left the house, telling me they would be back from the neighborhood movie by 11:30. Naturally, my nephew didn't want to go to bed, and as I tried to do some homework, he kept disturbing me. In about an hour I had finished my trigonometry paper, but I still had much more to do. I got up to get a glass of water. As I turned to return to my homework, I saw my nephew laughing and jumping up and down, and over the floor was an hour's piece of work. My trigonometry paper was torn to shreds. That did it! I immediately picked up my nephew, threw off his clothes and thrust him into his bed. I no sooner sat down to continue my homework when the little brat began to whine as loud as he could. I walked into his room, took off my belt, and slapped it against the door as hard as I could. This quieted him down until I resumed my seat. Then, he began all over again. This time I shut his door, but he immediately opened it, and hopped back into bed. He was quiet for about a minute and then my niece started up. I got up once more to see what was wrong. She had just thrown up. I changed her bed, bathed her and put her to sleep. Once more my nephew commanded my attention. This time it was

legal. He had to go to the bathroom. Since he was too small to reach the basin, I had to lift him up. He couldn't wait and I got pretty damp.

My nerves were on edge, and I still had a test to study for. I should have known I'd never be able to study for it, but I had to try my best. I put the little brat back into his bed, took a refreshing shower and sat down to do some studying. My nerves were becoming more entangled. One more word from my nephew, and I would have beat his brains out. He was sleeping this time, so I thought my worries were over. They were, like heck. In the middle of a sentence, the cuckoo-clock started up. Eleven times. Enough to let me know my brother and sister-in-law were due back in half-an-hour, although I knew they wouldn't be back 'till at least 1:00, from past experiences.

About a half-hour later the man from next door came home from work, and couldn't fall asleep without the radio on. He did everyone in the apartment building a favor. Yes! He turned the radio on full blast so we could all hear the world news. Luckily, this went on for a little while only, for another tenant helped him lower the radio.

The radio was no sooner turned down, when I made a great discovery. Another tenant also had a child, and he started bawling. I felt like grabbing a frying pan and going to work on the little darling. But he shut-up.

I tramped across the floor for about fifteen minutes. This cooled me down a little. I opened my book to do some reading when who should pop up, but my brother Abe and his wife.

"Hi buddy!" said my brother. Now I was ready to let the words fly, but I kept my temper. We all sat down to a glass of tea and cookies and my wounds were soon mended.

There is a moral to this story. What is it? Well, you can't do anything about it, but just be thankful if you are not the youngest one in your family.

NEWS OF THE MONTH

THE first national election in Israel will be held between Jan. 10 and 15, according to present plans of the government as outlined by Nahum Rafalkes-Nir, vice-chairman of the State Council. The State Council decided that the chairman of the election supervisory committee will be a High Court judge who will be elected by his colleagues.

Leaders of the Mizrachi, Hapoel Mizrachi, Agudath Israel, Poale Agudath Israel and the independent Religious Union decided at a joint meeting to form a united Orthodox bloc at the forthcoming general elections to the Constituent Assembly. The two Mizrachi groups will represent 60 percent of the bloc while the Agudah organizations will make up the remaining 40 percent.

Executive committees of all five of the Orthodox groups participating in the meeting must confirm the agreement. The present estimates are that the Orthodox bloc could poll between 20 and 25 percent of the total popular vote.

★

Members of the Stern Group plastered Tel Aviv walls with posters demanding the immediate release of all Sternists. "We will not tolerate their continued detention," the posters read. Members of the Stern Group have been under detention without trial since they were rounded up by Israeli police and soldiers soon after Count Bernadotte was assassinated.

★

The bombing in Cairo of the Jewish-owned building housing the *Egyptian Gazette*, in which six persons were reported killed and 70 injured, will be brought by the Israeli Government to the attention of the United Nations as "an instance of the persecution of Jews in an Arab state," an official spokesman announced.

★

Fritz Bernstein, Minister for Trade and Industry, visiting Haifa, announced that the government does not intend to nationalize the refineries in the port city. He expressed the hope that the plants would re-open soon.

Petach Tikvah, known throughout Israel as the "Mother of Jewish Settlements," celebrated the 70th anniversary of its establishment. Premier David Ben Gurion was among the many distinguished guests participating in the ceremonies.

A foundation stone was laid for the erection of an orphan home which will bear the name of Rabbi Eliezer Silver, of Cincinnati, Orthodox leader in the United States. One hundred children will reside in the home, which will be built at a cost of \$100,000.

★

Peace in Israel will be achieved in two months, Nathan Straus, president of radio station WMCA, predicted upon his return from a month's visit to the Jewish state. He declared that he expected peace to come to Palestine "through the good offices of Dr. Bunche and particularly through the victories of the Israeli Army."

THE WAR IN ISRAEL

AS THE *Review* goes to press the general feeling is that peace will come to Israel within a reasonable time. Egypt has been badly defeated, King Abdullah, of Trans-Jordan, though still belligerent, has advised a quick peaceful settlement between Israel and the Arab world, and outside military authorities have told the Arabs their position, militarily, is hopeless.

In reply to the Security Council's demand that Israel withdraw from the Negev areas won recently and make the territory a non-man's land, the Israeli government replied that it would withdraw all the extra forces sent into the Negev for the campaign but retain its troops in Beersheba and other areas ordered by the U.N. to be turned over to Egypt, because they were necessary to protect the entire Negev and Jerusalem. In effect this was a diplomatic meeting of the Council's demand.

Israel also informed the U.N. that it was ready to negotiate an armistice as requested by the Council, and had ap-

A total of 70,000 Arabs and other non-Jews are living in Israel and in 320 Israel-occupied Arab villages, it was announced by Minister for Minorities, Behor Shitreet. The figure includes some 15,000 Bedouins living in the Negev, but does not take into account the Arabs living in Israeli-held Lebanese territory.

Construction of a new railroad stretching from Hadera to Tel Aviv is presently under consideration. Hadera is midway between Haifa and Tel Aviv. The new line would link up numerous coastal settlements. Present plans call for the Bonch Company to build the line at a cost of \$800,000.

★

American special representative to Israel, James G. MacDonald, declared that he "forsees and prays" for an Israel which is "not a copy of either the West or the East but a free Israel—free to be itself." Addressing a meeting of the Journalists' Association of Tel Aviv, MacDonald declared that mutual respect and sympathy is essential for sound American-Israeli relations. He also predicted Israel in the future will cooperate with its Arab neighbors, utilize its resources to settle the op-

pointed representatives for this purpose. It asked to be informed of the time and place for a meeting with accredited Arab representatives.

★

Meanwhile, Britain introduced a resolution in the Political Committee of the U.N. General Assembly calling for a settlement on the basis of the Bernadotte report. The United States and other countries refused to join Britain in this act, although Secretary Marshall had endorsed the report in September and urged its acceptance. Now, however, it was said that America could not support the report without some important changes to make it acceptable to Israel. American sources said the American position would be in accord with the statement made by President Truman recently that he would not favor boundary changes in Palestine unless acceptable to Israel.

It was noted that Britain, in the resolution, referred to the "Jewish State," thus implying recognition of Israel.

pressed Jews of other lands and serve as a model of economic and social development.

☆

Circassians living on both sides of the Palestine-Lebanon frontier are flocking to Israeli Army positions in Galilee to join up with the Jews, it was reported by the Hebrew press in Tel Aviv. The development is credited to the fine showing made by Circassian and Druze troops, which recently fought their first engagement as units of the Israeli Army in Galilee.

☆

The British Government has decreed its first economic sanction against Israel. Israeli banking authorities in London have been notified that the current release of a million pounds sterling—about four million dollars—from Palestine's frozen sterling balance has not been authorized by the Treasury.

This sterling release was being used mainly for the payment for Israel's food purchases abroad. No official reason has been given for the Treasury's action, but a connection with events at the U.N. session and in southern Palestine is not denied.

☆

At a General Zionist reception in Paris, Jorge García Granados, Guatemalan delegate to the U.N. and former member of the United Nations Special Committee on Palestine, bitterly criticized British policy in Palestine and said that there would have been no fighting in Palestine except that "a government forgot its own pledges." The White Paper is a "shame not only for Britain, but for humanity," he said.

☆

United Nations' intervention is hampering the establishment of permanent peace in Palestine, Isaac Ben Zvi, president of the Jewish National Council in Israel, declared upon his arrival in New York. Mr. Ben Zvi is in the United States to aid the \$10,000,000 campaign currently under way in behalf of the Histadruth.

Asserting that "it is one thing to order the demilitarization of the Negev and another thing to enforce it," Ben Zvi stated that "if we could be sure that real control would be maintained in the demilitarization of the Negev by the United Nations, we would take this demilitarization proposal more seriously.

"Insofar as giving up the Negev is con-

cerned," he added, "our answer is definitely 'no.'" The Israeli leader charged that "arms are being delivered to the Arabs from the outside" and that there are "British, Yugoslavs and Germans fighting with the Arabs." Hailing the role of the Histadruth, Israel's general federation of labor, in the development of the Jewish state, Mr. Ben Zvi declared that all of the Histadruth's facilities have been made available to the Israeli Government during the war period.

☆

Pledges totaling approximately \$3,000,000 in shares of the Israeli Corporation of America, recently organized by Zionist leaders to foster the economic upbuilding of Israel, were subscribed at the first national ZOA Economic Conference on Israel of the Zionist Organization of America, which convened in New York. As its first business project, the ICA has entered into a partnership agreement with the Jewish Agency for the first large-scale housing projects to be built in the Jewish state.

Dr. Emanuel Neumann, president of the Z.O.A., told the conference that the Zionist movement is now witnessing the closing of its political phase. "Commissions and committees in Paris might decide this and that," he said, "but the authentic decision is being given in Israel itself." The present flow of Jewish immigration, said Dr. Neumann, was "overwhelming." He predicted that the total of immigration into Israel for the months of November and December might come to 50,000. The economic upbuilding of the country which will follow this growth will open a rich field for American investment, the Z.O.A. head said.

Dr. Israel Goldstein, Jewish Agency treasurer, told the conference that 30,000 housing units are required to provide adequately for newcomers to Israel. This, he said, would entail an expenditure of \$64,000,000. "This is more than the Jewish Agency treasury can bear," he said. "The Agency is therefore glad to enter into arrangements with corporation investment groups which are ready to provide a portion of the capital needed for this purpose."

Otto Gass, economic adviser to Israel, said that the Jewish state will require a minimum of a billion dollars in private investment in the next four years in order to integrate the immigrants in the na-

tion's economy. He urged that American Jews, in making investments, divest themselves of a philanthropic approach. The investors, he said, must give not merely their money, but the benefit of their commercial experience and thinking.

NEWS OF JERUSALEM

JERUSALEM was subjected to heavy Arab shelling. Six Jewish casualties were reported. A house situated in "no-man's land" was also blown up.

Air raid sirens sounded in Haifa and Rehovoth and anti-aircraft guns went into action.

The Consular Truce Commission professed to have no knowledge of the presence of British troops on Jerusalem's Mount of Olives, as charged by Israeli authorities.

Rene Neuville, French Consul-General and chairman of the commission, added: "France firmly supports the internationalization of Jerusalem which is the sole solution for safeguarding the Holy Places of three great religions."

Plans for the revival of Jerusalem were outlined here by Rabbi Zeev Gold, head of the Jewish Agency's department for developing this city. Rabbi Gold based his program on bringing new immigrants into Jerusalem, on restoring old industries and establishing new ones. He advocated the promotion of the city's famous stone-cutting industry and the encouragement of use of the product abroad as cornerstones for Jewish buildings and as tombstones.

☆

The first unofficial figures on the Israeli Government's population census for Jerusalem became known. The poll reports that there are more than 80,000 Jews living in the Jewish-held part of the city as compared with 1,500 non-Jews, including members of the consular corps and the United Nations observers and their staffs.

Jewish welfare funds in key cities in the United States were invited by the United Palestine Appeal to send two representatives each to a conference at which the question of implementing the U.P.A. decision for expanding its governing bodies through inclusion of one-third representation of Jewish communities will

be discussed, it was announced by Herman L. Weisman, acting national chairman of the U.P.A.

The 103 welfare funds which received this invitation were also the recipients of a memorandum from Mr. Weisman assuring them that "the United Palestine Appeal is equal to bringing about the most effective and representative organization which will ensure a completely unified effort enabling the American Jewish community to rise to the unprecedented opportunity for Jewish settlement in Israel and for the relief to our brethren overseas."

Noting that the United Palestine Appeal is "cognizant of the necessity of promptly organizing the United Jewish Appeal effort for 1949," Mr. Weisman said in his memorandum that while discussions of a precise formula for representation are not yet completed, "the executive bodies of the U.P.A. and Joint Distribution Committee are getting ready to re-establish the United Jewish Appeal for 1949."

A national conference of fund-raising leaders of Jewish communities who support the opposition within the United Palestine Appeal will be held in Atlantic City on December 11 and 12, it was announced by the newly-formed "Committee of Contributors and Workers."

The new group, which advocates the launching of a drive for Israel separate from the United Palestine Appeal, has advised the Jewish Agency in Jerusalem of the convocation of the national conference. It informed the Agency that "prompt action will be taken to provide immediate funds for the expanded immigration, resettlement, upbuilding and reconstruction program contemplated for 1949."

A statement issued by Abraham Feinberg, chairman of the new group, outlined its objectives as follows:

"1. All American Jews shall share in the responsibility for raising funds for Israel in 1949; 2. All funds raised in the United States for Israel shall be remitted directly to Israel; 3. Final authority for allocations and disbursements of funds remitted to Israel from the Jews of America shall rest with the executive of the Jewish Agency in Israel."

Meanwhile, Berl Locker, chairman of the Jewish Agency executive in Jerusa-

lem, arrived in New York to consult with the American members of the executive on the conflict which has developed within the United Palestine Appeal leading to the recent resignation of Henry Montor from his post as U.P.A. executive director.

Calling for a continuation of unified fund raising in 1949, more than 200 delegates to the 15th annual conference of the New England Region of the Council of Jewish Federations and Welfare Funds, passed a resolution urging communities not to take independent action in matters affecting the current differences between the United Palestine Appeal and the Committee of Contributors and Workers, until a full report has been submitted by the C.J.F.W.F. Conciliation Committee.

Establishment of the C.J.F.W.F. Conciliation Committee was commended by the delegates as "representative of the interests of communities in working toward unity in fund raising."

Rabbi Immanuel Jakobovits, spiritual leader of the Great Synagogue of London, has been appointed Chief Rabbi of Eire. The new chief rabbi will assume his duties toward the end of January, 1949, and will be formally inducted by Chief Rabbi

Lamed Prize-Winners

Four prizes of \$400 each for the best books in Yiddish and Hebrew published in the United States during 1947 were won by two Yiddish and two Hebrew writers. The prizes are awarded annually by the Louis Lamed Fund, which seeks to promote literary standards among Jews in the United States. The jury was composed of H. Leivick, Kadie Molodowsky and Dr. Aaron Steinberg.

The Yiddish winners are: Aaron Glanz-Leyeless, for his book of poems, "A Jew at Sea," and David Opatoshu, for a book of short stories, "Between Sea and Desert." The Hebrew winners are: Ephraim Lisitzky, for his volume, "Man on Earth," and Isiah Rabinowitz for his book of essays, "Literature During the Crisis of a Generation."

Israel Brodie, of Great Britain. Rabbi Jakobovits, who is 27 years old, will probably be the youngest chief rabbi in the world. A native of Koenigsberg, he came to England in 1936 from Berlin. He was educated at Jews College in London and was ordained at the Yeshiva of Etz Chaim in England last year. The post of Chief Rabbi of Eire has been vacant for ten years.

Industrial and Agricultural Progress in Israel

SOME 450,000 dunams (112,500 acres) of land, abandoned by Arabs fleeing Palestine, have already been turned over to Jews for cultivation, Agriculture Minister Aaron Zisling told a press conference. Half the land has been sown in winter crops and half in summer crops.

The cultivation of so much new land was made possible by the Treasury's guarantee to the Anglo-Palestine Bank, on the strength of which the bank lent some \$1,600,000 to farmers and settlement groups. Plans were under discussion to establish a \$4,000,000 fund to aid farmers.

Zisling also revealed that two shipping experts have been sent abroad to purchase fishing trawlers. There are plans in existence to build a major fishing port at the town of Caesaria, south of Haifa, he stated. The output of the fishing industry on Lake Tiberias is being increased

by the stocking of the lakes with 50,000 young carp.

The exportable citrus crop this year will amount to about 6,000,000 cases, Zisling estimated. Sales contracts have already been signed with Britain, Sweden, Czechoslovakia, Ireland and Norway, while negotiations are in progress with Holland, France and Poland.

C. Halperin, director of the Ministry, disclosed a decision of the Ministry to allocate 95 percent of the country's arable lands to agricultural settlements. He estimated that the country's water resources were sufficient to water 8,000,000 dunams (2,000,000 acres), which could provide food for 15,000,000 people. At present, he pointed out, only 200,000 dunams are irrigated and there is an immediate need for 1,000,000 more in order to supply the present population with food without having to import any of it.

CONCERNING OUR CHILDREN'S EDUCATION

IT WAS Joseph's first day of school. He came home bringing back with him a great, big surprise, as he put it, which he refused to divulge to any one. He was keeping it for his daddy. Finally dad arrived. Joseph rushed to greet him with more than his usual glee. "Dad, I have a surprise for you," he shouted. "But you'll never, never guess what it is! Shalom, daddy, Shalom! That's the first word we learned in Hebrew!"

I could not help thinking of the power of some words—mysterious, profound, searching. Take the word Shalom—a word for which men "have from the beginning of the world starved more than for bread." And then I thought of Dr. George N. Shuster's very touching and timely essay, "The Word and the World: A Challenge," in which he says, "I am old-fashioned enough to think that education is worthwhile if at some time, perhaps when one is least expecting it, some word is spoken, which lights up the earth and the heaven of life."

This thought comes to my mind as I contemplate the purpose and the achievement of one of the schools of our Brooklyn Jewish Center, the Center Academy.

No doubt we are aware of the changes that were made in the Curriculum of the Center Academy and the subsequent changes that followed in the set-up of the school. The attitude on the part of some of the parents seemed to me rather inexcusable. That is the reason for this letter.

Here we are, a more or less select group of parents willing and obviously able to pay for a particular kind of education for our children. What do we want? Taking into account that we cannot with any precision foretell what will or will not be of most value in later life, particularly for a child of a minority group who may be faced with racial prejudice, I do know that I want the following for my son:

First: Facility in handling, what some educators call the "tool subjects," namely, reading, writing and arithmetic.

Secondly: Knowledge and acquaintance with what are known as, "appre-

ciation subjects or intangibles," namely, literature, history, art, music, nature, and with that, as he grows older, an awareness that "man is more than his religious sect, more than a supporter of a particular economic system, more than a nationalist."

I am old-fashioned enough to believe that what counts most in the learning process of normal children is a patient, sympathetic, understanding teacher accompanied by a demand for hard, earnest work and a maximum of effort and attention on the part of the pupil, and not so much the newest fads and frills of so-called progressive schools.

Were I merely interested in the aims and objectives as set forth above, our Public School System, its shortcomings notwithstanding (and there are many of them), would be good enough for my boy. It so happens that I want something more. I am, therefore, sending my son to a Jewish Center Academy primarily because this particular school also provides an additional tangible tool—the power and use of another spoken and written word and also an additional rich source of intangibles in the form of Hebrew literature, Hebrew tradition, Hebrew music and art. To me, these are as essential for Joseph's well being, as are the prerequisites already mentioned.

As for the argument that an increased Hebrew schedule interferes with the learning of English and that it tends to narrow the child's scope, it need not be necessarily so. As a matter of fact I find that Joseph has become more word-conscious and more sound-conscious even where English is concerned, and there is a deepened awareness and a feeling for differences and similarities in sounds and meanings of words. Moreover, the introduction to the rich lore of Bible stories and Hebrew festivals has helped materially to enlarge his concepts, his experiences, his outlook.

In conclusion, then, I want this intensive Hebrew training for my child because I believe it will help him grow in wisdom and understanding not merely as a Jew but also as an American and as a

human being. And if, as a result of this training, he is a little more sensitive to injustices and "hurt," it is just as well, even if within the next decade or two the world does grow less callous, more humane, more considerate, more respectful of the rights and dignity of man.

—MARCIA C. R. BOROWSKY.

THE ANCESTOR

[Continued from page 10]

wars. But his grandfather's stories, too, Mark knew, were part of the folklore of the land—the man who was the first of his race to come into the village . . . and whose store grew with the teeming city.

"At first," said Mark, "the villagers were not friendly. He was a stranger and they were suspicious of him. But one night there was a fire in the village. It threatened the whole town. The men had to fight it with buckets of water and their own swift legs. The wind was strong and their homes were in danger of being destroyed, but all night they fought with their pails of water, and in the morning, when the danger was past and they rubbed away the grime and smoot from their faces to see who had stayed the long night, they found grandfather in their midst. He too had helped save the village."

"And what did they do?" asked Margie.

"I will tell you," Mark said. "The mayor was big enough to admit to grandfather they had misjudged him. 'We thought you were like the rest, but now we see you are a brave man,' he said. But grandfather shook his head. 'No,' he replied, 'do not separate me from my people. If you knew them, you would find they too are like me.'"

"Just think," cried Margie, "I can tell my grandchildren about him. They'll really be proud of him. He'll be their ancestor too. Let me see . . . a great-great-great . . ."

Frances put down her paper. Unwelcome thoughts seemed to press harder in her mind. An ironic smile played over Mark's lips. He had suddenly realized that Crest Park, over by the river, must have been the spot where grandfather camped the night he rested over the *Shabbos*!

NEWS OF THE CENTER

Rabbi Saltzman to Preach Thanksgiving Sermon at Late Friday Night Services

THIS Friday night, November 26th, at our late Friday evening services Rabbi Saltzman will speak on the subject "Miracles Do Happen—A Thanksgiving Day Sermon." November 29th marks the first anniversary of the very fateful day in Jewish history when the United Nations passed the partition plan. Rabbi Saltzman will discuss the miracles that have taken place in Jewish life in Israel and in the Diaspora during the past year as well as in the lives of the American people. He will treat his theme with the background of the Thanksgiving holiday and will dwell on the import and significance of these miracles to our religious thinking.

Cantor Sauler will lead in the congregational singing and render a vocal selection. Members, their families and friends are cordially invited to attend.

Advance Notice

NEXT Friday evening, December 3rd, at our late Friday night services, Rabbi Levinthal will preach on the subject "The Problem of the Dissident Groups in the New State of Israel."

Isidor Fine to be Honored At Testimonial Dinner

THE seventieth birthday anniversary of Mr. Isidor Fine, former President of the Brooklyn Jewish Center, will be celebrated at a Testimonial Dinner to be given at the Center on Thursday evening, December 16th. The dinner is arranged under the auspices of the Brooklyn Jewish Center committee on behalf of the Jewish Theol-Seminary and the United Synagogue of America. Reservations at \$7.50 may be made at the office of the Center.

Sisterhood Executive Board Meeting December 6th

THE next Executive Board meeting of the Sisterhood will be held on Monday afternoon, December 6th, at 1 o'clock promptly. Members of the Board are urged to attend.

Junior League

THE next regular meeting of the Junior League scheduled for Thursday evening, December 2nd, will feature a

Solemn Service Marks Unveiling of Tablet in Memory of Center War Martyrs

A CONGREGATION that filled our Synagogue to overflowing attended the services on Shemini Atzeres, October 25th, when a special and solemn service, in addition to the regular Yizkor prayers, was conducted by Rabbi Levinthal in loving memory of the sons and grandsons of Center members who gave their lives in defense of our country during the recent second world war. The tablet, which adorns the front wall of the Synagogue, was unveiled by Mr. Max N. Koven, the chairman of the special committee to arrange for this tribute.

Rabbi Levinthal, in his sermon that morning, spoke of the deeper meaning of their heroic sacrifice, and the message

their death has for our day. The tablet bears the following inscription: "The Brooklyn Jewish Center dedicates this tablet in fond memory of its beloved sons who in defense of their country and the ideals of humanity made the supreme sacrifice in World War II."

Antell, Charles	Nov. 27, 1941
Brimberg, Isaac	Nov. 27, 1943
Goell, Julian T.	Oct. 7, 1944
Green, Marvin	Apr. 12, 1945
Karron, Murray	Jan. 9, 1945
Price, George F.	Jan. 15, 1945
Schnell, Sidney	Oct. 11, 1944
Sovarkin, Stanley B.	Nov. 13, 1942

"May their sacrifice be precious in Thy Sight."

Forum on the future development of the Jewish State. The subject of discussion will be "Whither Israel?" The usual social hour will follow the meeting and all Junior Leaguers are cordially invited to attend.

Junior Clubs

RABBI Saltzman is very happy to announce that although there has been a very fine registration in our Junior Clubs, registration is still open to children of Center members and to children of our Hebrew and Religious Schools who are ten years of age and older. Parents are urged to advise their children to participate in the very fine program of social, athletic and Young Judean activities conducted in our clubs which meet on Saturday evenings at 7 o'clock. Since the inception of our club program on October 16th, the following subjects have been the themes of the club meetings: "The Balfour Declaration" in celebration of Balfour Day; "The Jewish Ideals of Peace" in celebration of Armistice Day; "The Jew in the World Wars." The relationship between Jews and Arabs were discussed and portrayed. Plans are being made for the celebration of Jewish Book Month and the Chanukah Holiday.

Junior Congregation News

A KIDDUSH will be given to the Junior

Congregation this Sabbath morning, November 27th, by Mr. and Mrs. Morris Brukenfeld.

Acknowledgment of Gifts

WE ACKNOWLEDGE with thanks receipt of the following donations for the purchase of Prayer Books, Taleisim and Books for our Library:

Mr. and Mrs. Alex Bernstein in honor of the Bar Mitzvah of their grandson, Richard.

Mr. and Mrs. Louis Halperin.

Mr. and Mrs. Julius Kushnér, in honor of the Bar Mitzvah of their son, Harold.

Mr. and Mrs. Herman Rothstein, in honor of the Bar Mitzvah of their son, David.

Dr. and Mrs. Isaac Salevitz, in honor of the Bar Mitzvah of their son, Bernard.

Congratulations

HEARTY congratulations and best wishes are extended to:

Dr. and Mrs. Samuel Lubin of 847 Park Place on the marriage of their daughter, Loretta, to Mr. Monroe Fink at the Center on November 25th.

Mrs. Hannah O. Jaffe of 1335 Carroll Street on the marriage of her son, Albert Samuel, to Miss Phyllis Jadwin of Chicago, on November 21st.

Open Meeting of the Nominating Committee, Monday Evening

THE Nominating Committee will have an open meeting on Monday evening, November 29th, at 8:00 o'clock. Members of the Center who may wish to make suggestions for nominations of officers, members of the Board of Trustees or Governing Board are urged to come that evening and present their recommendations.

Testimonial Dinner to Dr. Michael Higger

THE faculty of the Jewish Theological Seminary of America and the Rabbinical Assembly of America tendered a Testimonial Luncheon to Dr. Michael Higger, who is a lecturer at our own Institute of Jewish Studies for Adults, on Wednesday, November 17th. The tribute was in honor of the appearance of the tenth volume of Dr. Higger's monumental work "Otzar Ha-Beraytot." Dr. Levinthal was one of the many distinguished speakers who paid tribute to Dr. Higger's scholarship and devotion to Jewish learning on that occasion.

Young Folks League

THE Young Folks League meeting on Tuesday evening, November 30th, will be devoted to the celebration of "Jewish Book Month." A review of a current book will be presented. The usual social hour will follow the meeting. Admission will be limited only to members presenting their membership cards.

Personals

Mrs. Murray Rosen, daughter of Mr. and Mrs. Morris B. Levine, has been awarded by Columbia University the degree of Doctor of Philosophy in the field of Semitic language.

Mr. Harry Blickstein, Chairman of our Forum and Education Committee, delivered an address on "Your Synagogue and Mine—Its Scope and Its Task," at the annual meeting of the Metropolitan Council of the United Synagogue of America. Mr. Benjamin Markowe was elected Secretary-Treasurer of the council.

Boy Scout News

Boy Scouts of America, Troop 125, meets every Monday night at 7:30 o'clock at the Center. Swimming sessions are held every third Monday and hikes are held every other week. Sons of Center members, 12 years and over,

are eligible and are invited with their friends to join.

Inta-League News

THE Inta-League opened its season with several exceptional programs. On November 6th a debate was held on the subject "Resolved that the Young American Jew Should Emigrate to Israel." The affirmative was taken by Tobia Brown, Stanley Green and Thomas Kraner. The negative was taken by Ann Joy Levitt, Shirley Aranow and Paul Kozinn. Mrs. Laura Rubin, co-leader of the Inta-League Girls group was moderator in the dynamic discussion which followed. On November 13th the Eternal Light Script "Certificate Entry" was presented. The direction, music and production was completely in the hands of the members of the club. It was very enthusiastically received by the audience. At the meeting on October 30th, Mr. Herbert Kummel, leader of the Inta-League Boys, presided at the election of officers, which are listed as follows: President—Thomas Kraner; 1st Vice President—Ann Joy Levitt; 2nd Vice President—Stanley Green; Secretary—Tobia Brown; Chairman of Executive Committee—Arthur Vidars. This group meets Saturday evenings at 8:30 o'clock.

A CULTURAL DYNAMO FOR JUDAISM

[Continued from page 3]

has had an almost intuitive, even prophetic insight in the work of uniting the best in Jewish tradition with the finest in our American heritage. From its portals have gone forth the most prominent American rabbis, including our own beloved Rabbi Levinthal. The Teachers Institute of the Seminary has trained the foremost Jewish educators, and its teachers are serving in every important Jewish community in our country.

Through its "Eternal Light" program every Sunday morning on the N.B.C. net-work, it has brought the message of Judaism into the homes of millions of Americans, Jews and non-Jews. It has been beamed to Europe and has been translated into many languages. The Jewish Museum of the Seminary, the first of its kind in the United States and probably the largest in the world, besides its extraordinary exhibits of Jewish art, an-

IN THE HEBREW SCHOOL

OUR annual Simchat Torah celebration proved to be a great success. 700 children and parents crowded into the auditorium to view the spectacle.

A Simchat Torah play, written and directed by Mrs. E. Zusman, was presented with the following cast of students: Edward Bressman, Isaac Dressner, Allan Entin, Reuben Epstein, Lawrence Glassberg, Robert Granovsky, Herbert Jacobson, Barry Lipson, Judith Liebowitz, Edward Nelson, Naomi Raphael, Martin Sloate, Charles Stein, Mitchel Streger, Joseph Zelman, Edward Klein, Madeline Meerbaum, Charles Monto, Ellen Gofseyeff, Lila Berger, Paula Spinrad and Larry Levy.

An address was given by Rabbi Lewites and Rabbi Saltzman inducted new members.

Fruits were distributed to the children by a P.T.A. committee headed by Mrs. J. Kushner.

The celebration attracted the attention of the Yiddish press.

A new banner to encourage Junior Congregation attendance has been presented to the Hebrew School by Mr. J. Heimowitz. The first class to win the banner for excellent attendance was Mrs. Weinrib's 4A¹ class.

cient and modern, conducts a wide and varied program of service for the public. The Seminary possesses the largest collection of books and manuscripts in the world.

The campaign to raise \$50,000 in the Brooklyn Jewish Center on behalf of the Seminary will culminate in a testimonial dinner to Mr. Isidor Fine on the occasion of his seventieth birthday, December 16, 1948. Mr. Fine, a former President of our Center, has, for many years been a pillar of strength to our institution and our community. Long a friend of the Seminary, he has chosen to join his own Simcha with its cause. With great humility he prefers that we honor him by doing honor to the Seminary.

It is the heartfelt hope of his friends that by reason of strength gained from association with the cause of God, Torah, and Israel, we will gather again ten years hence to honor Isidor Fine after another decade of service.

—MANUEL SALTZMAN.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ABELMAN, JACK

Res. 552 Parkside Ave.
Bus. Electric, 477—7th Ave.
Single
Proposed by Herbert N. Altneu,
Morris Swerlin

ACKERMAN, JACK

Res. 201 Eastern Pkwy.
Bus. Furs, 841—6th Ave.
Married
Proposed by Herman Lambert,
Judge J. Schwartzwald

BARIBAN, MISS LILLIAN

Res. 79 Legion St.

BASSIN, MILTON G.

Res. 565 Crown St.
Bus. Engr. Instructor, 300 Pearl St.
Single
Proposed by Herbert Altneu,
Martin Bruckner

BAUER, MISS SHIRLEY

Res. 320 Eastern Pkwy.
Proposed by Harry Passales,
Edna Malatzky

BERNHOUT, MISS CLAIRE

Res. 71 Morton St.

BIRNBACH, MISS EDNA

Res. 367 E. 45th St.

BLUMBERG, ABRAHAM

Res. 422 Saratoga Ave.
Bus. Consulting Engr., 60 E. 23rd St.
Single

BROZELL, MISS SALLY

Res. 680 Riverdale Ave.

BROWN, HAROLD M.

Res. 187 Sullivan Pl.
Bus. Attorney, 70 Pine St.
Married
Proposed by Joseph Levy, Jr.,
Sidney H. Brown

BOYAR, LOUIS

Res. 2110 Union St.
Bus. Locksmith, 1259 E. N. Y. Ave.
Married
Proposed by Geo. Feldman,
Israel Kaplan

BUCK, BERNARD L.

Res. 324 New York Ave.
Bus. Real Estate, 225 Bway.
Married
Proposed by Samuel Lemberg,
Joseph Goldberg

CHARNEY, MISS EILEEN

Res. 281 Crown St.
Proposed by Lillian Schlusell,
Mrs. I. Lowenfeld

COBERT, MAXWELL

Res. 489 Eastern Pkwy.
Bus. Dresses, 1350 Bway.
Single
Proposed by Morris Hecht

CORTIN, MISS DEBBIE

Res. 241 E. 96th St.
Proposed by Abe Mann,
Abraham Pindek

DONENSON, MISS ROSE

Res. 1593 Prospect Pl.

DRESSLER, MISS LUCILLE

Res. 308 Sterling St.
Proposed by Betty Lusthaus

DRUCKERMAN, BEN

Res. 315 E. 94th St.
Bus. Linens, 401 Bway.
Married
Proposed by Herbert J. O'Koskin

ELKIN, MISS SARI

Res. 111 Watkins St.
Proposed by Samuel Kaye

FEDER, MISS MILDRED

Res. 51 Legion St.
Proposed by Samuel Kaye

FEINSTEIN, ALFRED Z.

Res. 930 E. 89th St.
Bus. Acct., 33 W. 42nd St.
Single

FINE, ALBERT W.

Res. 2990 Brighton 12th St.
Bus. Insurance, 217 Bway.
Single
Proposed by Emanuel Berlin,
S. Stevens

FINE, JEROME

Res. 739 Sheffield Ave.
Bus. Underwear, 72 Spring St.
Single
Proposed by Nat Horowitz

GALPERIN, LEON

Res. 763 Eastern Pkwy.
Bus. Auto Repairs, 1078 Bedford Ave.
Married
Proposed by Joseph Goldstein

GELLER, MISS CLAIRE

Res. 2935 Ocean Pkwy.
Proposed by Samuel Kaye,
Sam Horowitz

GINSBERG, HAROLD A.

Res. 312 E. 21st St.
Bus. Candy, 942 Flatbush Ave.
Single
Proposed by Abraham Goldsmith,
Sam Schoenfeld

GNAZDA, SAMUEL

Res. 61 E. 96th St.
Bus. Drugs, 853 E. N. Y. Ave.
Married

GOLDMLIER, LARRY

Res. 291 Lincoln Rd.
Bus. Bicycles, 594 Glenmore Ave.
Single

GOLDSMITH, MISS MURIEL

Res. 289 Empire Blvd.
Proposed by Ben Berke,
David Gold

GOLDSTEIN, ALBERT H.

Res. 1115 Union St.
Bus. Acct., 225 W. 34th St.
Married

GURVITCH, NATHAN

Res. 742 Montgomery St.
Bus. Furs, 224 W. 30th St.
Single
Proposed by Gerald and Harold Jacobs

HIERSKOWITZ, JOSHUA P.

Res. 55 E. 57th St.
Bus. C. P. A., 501—5th Ave.
Single

HOCHBERG, SOL

Res. 9027 Kings Hwy.
Bus. Clothing, 13 E. 16th St.
Single

HOFFMAN, DR. SIDNEY

Res. 360 Ocean Pkwy.
Bus. Physician, Same
Single
Proposed by Dr. Irvin J. Sparer,
Rubin Gralla

HOLTZ, MISS PEARL

Res. 1384 Carroll St.
Proposed by William Sells,
Philip Rossow

ISAACSON, ABRAHAM

Res. 368 Eastern Pkwy.
Bus. Stationers, 10 Hanover St.
Married

KAPLAN, MISS SHIRLEY H.

Res. 1154 St. Marks Ave.

KARON, MISS SHIRLEY F.

Res. 1551 Carroll St.
Proposed by Dr. Milo M. Berkowitz,
Marvin Blickstein

KEMPNER, MISS SHIRLEE

Res. 424 Amboy St.

KRAIMAN, Miss ANNE
Res. 15 Lloyd St.
Proposed by Abe Mann,
Abraham Pindke

KRIEGER, Miss BEATRICE
Res. 367 E. 45th St.

KURSKY, MURRY
Res. 2044 Pacific St.
Bus. Engineering, 225 E. 144th St.
Single

LEPOWITZ, Miss FLORENCE
Res. 133 Riverdale Ave.

LANGSAM, LEO
Res. 285 Albany Ave.
Bus. Boilers, 19 Rector St.
Single

Proposed by Dr. Alexander Leff,
Morris Leff

MALICK, GERSON
Res. 658 Crown St.
Bus. Wool, 235 Mercer St.
Married

MARON, Miss JEAN
Res. 420 Eastern Pkwy.

NOVINS, Miss PAULINE
Res. 428 Neptune Ave.
Proposed by Howard Levenson,
Stanley Levenson

ORLAND, MAXWELL W.
Res. 570 Lefferts Ave.
Bus. Resident Buyer
Married

Proposed by Jack Silverman

PELTZ, JULIUS
Res. 1051 Carroll St.
Bus. Acct., 307—5th Ave.
Married

Proposed by Dr. Frank G. Bass

PERSON, Miss FRANCES
Res. 4132 Bedford Ave.

POLISHOOK, PHILIP
Res. 143 Linden Blvd.
Bus. Jewelry, 31 W. 47th St.
Married

Proposed by Mrs. R. Davis,
Dr. M. Goldberger

ROBERTS, A. H.
Res. 1028 Eastern Pkwy.
Bus. Engineer
Single

Proposed by Abraham B. Kazdan

ROSENBERG, Miss FRANCES
Res. 114 E. 53rd St.
Proposed by Harry Passales,
Hy Rosen

ROTHBAUM, THEODORE
Res. 465 Sheffield Ave.
Bus. Springs, 168 Sanford St.
Single

Proposed by Mr. and Mrs. Isador
Lowenfeld

RUBIN, HERMAN M.
Res. 567 Sheffield Ave.
Bus. Dry Goods, 275 Grand St.
Single

Proposed by Louis Weber,
Herbert Baskin

SCHREIER, WILLIAM
Res. 1966—72nd St.
Bus. Iron and Steel, 554 Metropolitan
Ave.

Single
Proposed by Sol Palley,
Nat Bernhard

SEIDLER, Miss ROSALYN T.
Res. 888 Montgomery St.
Proposed by Dr. Alexander Leff,
Morris Leff

SLATIN, Miss PHYLLIS
Res. 732 Essex St.
Proposed by Jules W. and Sidney A.
Gold

STEIN, Miss JUDITH
Res. 721 Empire Blvd.
Proposed by Leah Zimmerman,
Ruth Schmulowitz

STEIN, SIDNEY
Res. 314 Park Pl.
Bus. Furniture, 79 Clifton Pl.
Single

Proposed by Solomon Sorscher,
Michael Kahn

STEINGUT, STANLEY
Res. 706 Eastern Pkwy.
Bus. Vending, 27 Moore St.
Married

Proposed by Hon. Irwin Steingut,
Hon. Wm. I. Siegel

STERN, Miss MURIEL
Res. 53 East 43rd St.

STILLMAN, Miss ROSE
Res. 520 Crown St.

SWARZMAN, IRA
Res. 919 Park Pl.

JULY

BROOKLYN JEWISH CENTER CONGREGATIONAL SINGING GROUP

and

BROOKLYN JEWISH CENTER CHORAL GROUP

under the leadership of
SHOLOM SECUNDA

The Choral Group, consisting of men and women, meets on the 1st, 3rd and 5th Monday evenings and on the 2nd and 4th Wednesday evenings at 8:15 o'clock.

Members of the Center and their friends who wish to join one or both of these groups are asked to please leave their names at the information desk.

Next meeting — Monday, Nov. 29
at 8 p.m.

BASKETBALL GAME

This

SUNDAY EVENING, NOV. 28th

Brooklyn Jewish Center

vs.

Pelham Park'y Community Center

DEC. 5th

B.J.C. vs. Union Temple

•

DEC. 12th

B.J.C. vs. Hebrew Educational
Society

Admission: Center Members 75c
Non-members \$1.20
(incl. tax)

VILLA CLAIR PALM BEACH, FLORIDA

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Palm Beach, Florida

(One Block from the Ocean)

Bus. Specialty Shops, 42 Amboy St.
 Married
Proposed by Herman Swarzman,
 Jesse J. Fine
TALLERER, LEO A.
 Res. 184 E. 59th St.
 Bus. Acct., 401 Bway.
 Married
Proposed by Herbert J. O'Koskin
THUN, BERNARD
 Res. 5101—13th Ave.
 Bus. Sheet Metal, 76 Forsythe St.
 Married
Proposed by Harry Mandler,
 Dr. Aaron Leifer
TYTELL, ABRAHAM
 Res. 763 Eastern Pkwy.
 Bus. Health Inspector, 125 Worth St.
 Married
Proposed by Irwin Karen,
 Joseph Goldstein
WIEGBREIT, MISS BELLE
 Res. 5614—15th Ave.
Proposed by Harry Mandler
WEINBERGER, MORTON
 Res. 349 Crown St.
 Bus. Drugs, 146 Wyona St.
 Single
Proposed by Gerald and Harold Jacobs
WEISS, MARVIN
 Res. 265 Rochester Ave.
 Bus. Bicycles, 594 Glenmore Ave.
 Single
ZIMMERMAN, PHILIP L.
 Res. 686 E. 98th St.
 Bus. Electronics, R. C. A.
 Single
Proposed by Solomon Sorscher,
 Michael Kahn
ZINN, MISS NAN
 Res. 1333 St. Johns Pl.
Proposed by Ira Brodsky,
 Dr. M. M. Sherman
ZWIRN, MISS BEATRICE
 Res. 1427 Remsen Ave.
Proposed by Shirley Zwirn
 The following has applied for rein-
 statement:
COHEN, JACK
 Res. 583 E. 91st St.
 Bus. 53 Chambers St.
 Married

Additional Applications:

BERCHUCK, MISS MILDRED
 Res. 98 Legion St.
BERNSTEIN, MISS IRENE
 Res. 1335 Eastern Parkway
Proposed by Nat Hofspiegel,
 Bernie Braverman

DANIELS, SOL B.
 Res. 131 East 93rd St.
 Bus. Teacher
 Married
Proposed by Jos. D. Smallberg
FAUER, MISS EDITH
 Res. 2114 Mermaid Ave.
Proposed by Hy Rosen,
 Richard Nepon
KATZ, MISS JEANETTE
 Res. 147 Lincoln Pl.
Proposed by Frances Marcus
KLEIMAN, BERNARD C.
 Res. 1412 Carroll St.
 Single
Proposed by Louis Kleiman
NEWMAN, MISS FRANCES
 Res. 1006 Hopkinson Ave.
NOLL, HARVEY B.
 Res. 789 St. Marks Ave.
 Bus. Buyer, Bloomingdale's
 Married
Proposed by David Halpern
OPPENHEIM, MISS JANET
 Res. 1942—50th St.
Proposed by Hy Rosen
OREMLAND, JOSEPH
 Res. 481 Crown St.
RAMPELL, EDWARD
 Res. 2301 Avenue S
 Bus. Truck Distr., 3rd Ave & 21st St.
 Single
Proposed by Paul Siskind,
 Seymour Glass
ROSENTHAL, HARRY
 Res. 9206 Avenue L
 Bus. Dep't. Store
 Married
Proposed by Milton Manheim,
 Reuben Lubetski
SCHWALBERG, MISS SYLVIA R.
 Res. 1617 President St.
Proposed by David Gold,
 Jerome Friedman
SCHWARTZ, NATHANIEL E.
 Res. 206 Flatbush Ave.
 Bus. Engineer, 51 Broadway
 Single
Proposed by Herbert Altneu,
 Eleanor Trager
SHNER, MISS GERTRUDE T.
 Res. 84 Blake Ave.
STRUHL, JOSEPH
 Res. 1520 Carroll St.
 Bus. Rest., 144 E. 14th St.
 Married
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Sabbath Services

FRIDAY evening services at 4:15.
 Kindling of candles at 4:11 p.m.
 Sabbath services, Parsha "Haye Sarah"
 — Genesis 23.1-25.18, Prophets — Isaiah
 I Kings 1.1-31 will commence at 8:45
 a.m.

Mincha Services at 4:15.

Rabbi Levinthal will preach on the
 weekly portion of the law.

Cantor Sauler will officiate assisted by
 the Congregational Singing Group under
 the leadership of Mr. Sholom Secunda.

Rabbi Abelson will continue the lec-
 ture in Yiddish this Saturday afternoon
 at 3:30 p.m.

Daily Services

MORNING services at 8:00 o'clock.
 Mincha services at 4:15 o'clock.



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PAGING SISTERHOOD

SISTERHOOD'S CREDO

*I shall pass through this world but once.
Any good, therefore, that I can do
Or any kindness that I can show
To any human being
Let me show it now. Let me
Not defer it or neglect it, for
I shall not pass this way again.*

Anon.

General Meeting:

WE OPENED our October meeting with an innovation. Refreshments and the social hour preceded the business and cultural parts of the program. An appropriate Succoth prayer, read by Sarah Kushner, was followed by the singing of the National Anthem and Hatikvah by Ethel Pashenz, accompanied at the piano by Ruth Bernhardt—our “anthem two-some.” Our president, Sarah Klinghoffer, proceeded with current business. Project chairmen Sarah Epstein (for our Annual Mother - Daughter Luncheon), Shirley Gluckstein (for SOS) and Lil Levy (for Federation of Jewish Philanthropies) each enlisted the co-operation of our women in their forthcoming functions and drives.

Substituting for Program Chairman Mildred Levine, our past President, Ruth Bernhardt, graciously presented Miss Shirley Levine, young concert singer, whose lyric soprano voice charmed us with Hebrew, Yiddish and operatic songs and arias. Mrs. Paula Packer, a representative from the League of Women Voters, talked on “Pre-Election Significance.” Her keynote was, “Vote as you please, but vote!” Between lively questions and answers, our women received a clearer picture of election issues.

Interesting programs of this kind we know will attract greater attendance.

Board Meeting Report:

Sisterhood members have made reservations for the Chanukah Festival and Luncheon to be given by Women's League of the United Synagogue at the Hotel Commodore on Monday, December 27th.

Reservations have also been made for the All-Day Conference and Luncheon sponsored by the Federation of Jewish Women's Organizations to be held at the Waldorf Astoria on Wednesday, January

12, 1949. Call Mrs. Amelia Rachmil, NEvins 8-4864, for further reservations on both events. A Jewish Book Exhibit has been planned for the December “Welcome to New Members” meeting.

The Torah Fund Luncheon, to provide scholarships for needy students at the Seminary, is tentatively set for March 9th.

SOS Chairman Shirley Gluckstein, her co-chairman, Jeannette Richman and her committee are making plans for a “Layette Party.”

Federation Chairman Lillie Levy has the active co-operation of the entire Board in her campaign plans.

Delegates to the Eastern Parkway Jewish Community Council reported on plans to purchase sets of the Jewish Encyclopedia for all Brooklyn Libraries and High Schools.

As members of the National Conference of Christians and Jews, we are urged to attend a professional football game at Ebbets Field, Sunday, November 28th, the proceeds of which will go to the Conference.

Sisterhood is actively supporting Boy Scout and Girl Scout drives. Center Scout troops were the guests of the Junior Congregation at a Kiddush last Saturday.

Results of the Mother - Daughter Luncheon were reported.

Our Women in the News:

Beatrice Shaeffer has been appointed Chairman for our Torah Fund Luncheon to be held in March. Her co-chairmen are Sarah Kushner and Ruth Klaristenfeld. Watch for details of another Sisterhood gala event.

At a joint meeting of the Board of Trustees and the Governing Board, Sarah Klinghoffer, our President, was elected a member of the Center Governing Board.

At our Board meeting, Sisterhood elected the following women to serve on our Executive Board: Dorothy Gortlieb, Mary Kaplan, Jeannette Richman.

We regret having omitted in last month's *Paging Sisterhood* the name of Bertha Greenblatt from our list of Board Directors.

We are pleased to announce the appointment of Shirley Gluckstein and Esther Greenblatt as delegates to the Federation of Jewish Women's Organizations.

Many of our women are enjoying the courses in all phases of Hebrew and Jewish subjects given by our Institute of Jewish Studies, held at the Center. In these eventful days, every Jewish woman should familiarize herself with her Jewish heritage.

Fanny Jackson still “tags” after her big sister, Lil Levy. She is her co-chairman in the drive for Federation.

Committee Reports:

On behalf of the Luncheon Committee, Chairman Sarah Epstein and her co-chairmen, Dorothy Wisner and Lillie Levy, wish to express their gratitude to the hundreds of women who attended our Mother - Daughter Luncheon and Fashion Show, and those who helped make it the success it was. We appreciate especially the generous contribution of Martin's Fashion Show, the lovely floral arrangements by Hyman Spitz, the delicious mints provided by Barton's Chocolates, and lastly, but equally important, the co-operation of our own Kotimsky and Tuchman in serving such a splendid repast.

Our SOS Committee Chairman, Shirley Gluckstein, urges you to bring to the Center contributions of canned food and baby layettes each time you come. Call her and offer your assistance. You will earn a *mitzvah*, and the unfortunates overseas will benefit by your efforts. The following women have volunteered their help: Mmes. Eva Grabisch, L. Saffer, Claire Cohen, Anne Goldberg, B. Schorr, Irene Perlin, Dorothy Gortlieb, Esther Greenblatt, Sylvia Dilbert, Dorothy Wisner, Lila Leonard. Won't you add your name to this list of “Assistants and Assistance”?

Sisterhood's campaign for the Federation of Jewish Charities expects great re-

sults, according to Chairman Lillie Levy, who reminds us: Please call your prospects at once. Make your own contributions and be exceptionally generous this year. Call Lil Levy, SLocum 6-8053, and volunteer your aid. Make a date to attend the Dessert Luncheon given by Ruth Bernhardt at her home, 1368 Carroll Street, on Thursday, December 2nd, if you can contribute \$36 or more. Make another date to be present at Hotel St. George on Tuesday, December 7th, at the Federation Day Luncheon, if you can contribute \$10 or more. Tickets are \$2.75 each.

Plans for the Torah Fund Luncheon are now being made, and will be announced in this department next month.

Cheer Fund Donor List:

In honor of daughter's engagement—Mrs. Lena Christenfeld.

In honor of son's Bar Mitzvah—Mr. and Mrs. H. Rothstein.

In honor of grandson's Bar Mitzvah—Mr. and Mrs. Louis Simon.

We hope we will find sponsors among our members for the March and April Kiddush for the Junior Congregation. This is an excellent way to celebrate a *simcha*.

Welcome to New Members:

Sisterhood welcomes our new members, and extends to them a hearty invitation to attend our meetings and become one of us in deed as well as in name. Besides meeting friends, they will spend an enjoyable and illuminating afternoon.

Calendar of Events:

November 27: Kiddush to the Junior Congregation by Mr. Brukenfeld in memory of his parents.

December 2: Dessert Luncheon at home of Ruth Bernhardt for Federation contributors of \$36 and over.

December 6: Sisterhood Board meeting at 1:00 p.m.

December 7: Federation Day and Luncheon at Hotel St. George.

December 20: General membership meeting. Welcome party to our new members. A brilliant review by Henrietta Shapiro of the novel, "The Jewish Pope." Musical program being arranged.

December 27: Women's League Chanukah Festival and Luncheon.

Suggestion Box:

Sisterhood continues to solicit your recommendations and suggestions for the betterment of our programs and meetings. Write or phone us items which you think should appear on this page. It is your letterbox. Tell us what you think.

Members wishing to serve on Standing Committees are most welcome. Call our Recording Secretary, Bea Schaeffer, PR. 3-2744.

William I. Siegel, Newly Elected President of Eastern Parkway Zionist District

At the last annual meeting of the East-

CENTER SIFRE TORAH PRIZED IN D. P. CAMPS

A FEW years ago the Brooklyn Jewish Center donated three Sifre Torah to the Jews in the displaced persons camps through the American Jewish Joint Distribution Committee. We are glad to publish the following letters of acknowledgment:

December 30, 1947

"To Rabbi Israel H. Levinthal and to the officers of the Brooklyn Jewish Center. We should like to express our heartiest thanks for the wonderful present that you sent to us through the Joint Distribution Committee. The Sefer Torah has reached its destination and is at present in the Beth Ha-Midrash of the refugee camp. We use this Sefer Torah, which is the only scroll in our possession on Sabbath and weekdays. When the Sefer Torah was dedicated we held a public celebration in which representatives of all parties participated and which was attended by a large number of refugees. Your present is indeed an invaluable one and it is difficult to tell you how much we appreciate your kindness. We raise our eyes to heaven and pray that all of us might soon succeed in reaching our Holy Land where we can joyfully devote ourselves to our Torah."

Religious Committee, Camp Exodus, Sengwarden, British Zone, Germany.
By Jacob Roth.

10th of Sivan 5708

"To the members of the Brooklyn Jewish Center! Shalom and blessings!

In the name of the 8,000 Jews, survivors of the catastrophe and terrible de-

ern Parkway Zionist District No. 14, Hon. William I. Siegel was elected President for the coming year. The other officers are: Chairman of the Board—Maurice Bernhardt; Vice Presidents—Joseph Goldberg, Dr. Samuel T. Markoff, Lawrence Meyer, Charles Rubenstein, Joseph L. Scheinberg, David Spiegel and Dr. H. A. S. Tanenbaum; Treasurer—Leo Kaufman; Recording Secretary—Louis J. Finkelstein; Financial Secretary—Bernard L. Buck.

The Honorary Presidents of the district are: Dr. Israel H. Levinthal, Hon. Emanuel Greenberg, Maurice Bernhardt and Dr. Samuel T. Markoff.

struction, who now live in the Ulm camps in the German *Golus*, I should like to express our sincere thanks for the beautiful scroll which we have received from you through the Joint Distribution Committee.

I need not tell you how important this precious gift is. The day on which we received the Sefer was for us a day of rejoicing. We shall always remember your generosity. The name of your congregation will head the list of those whom we delight to honor on the day when we install the scroll in our synagogue.

The heart of every member of our community overflows with gratitude to those who helped carry out this great *Mitzvah*.

May God shower his blessings upon you, and may He bless your homes and the work of your hands. May you be blessed with health and prosperity, and may you be privileged to see the return of Israel to our homeland and the re-establishment of our ancient Temple in Zion.

Cordially yours and with the Torah's blessings,

Judah Leib, Aussubel, Chief Rabbi, Ulm, Germany.

To the Brooklyn Jewish Center:

Recently we celebrated the arrival of the Sefer Torah, which was presented to our synagogue by the Congregation "Hamerkaz Hayehudi Shel Brooklyn" (Brooklyn Jewish Center) headed by Rabbi Israel H. Levinthal. It was trans-

mitted to us by the "Joint" through the efforts of the well-known Agudah leader, Mr. Ezekiel Kelman.

The celebration started with a large assembly at the camp Beth Ba-Midrash which was opened by the Chairman of the Poale Eretz Israel at the camp, the indefatigable communal worker Mr. Jacob Rot. Mr. David Lindenfeld, representative of the Poale Eretz Israel, Mr. Pesach Mlinek of Mizrahi, Mr. David Goldberg of the Kibbutz Chofez Chaim, Zev Chayes the deputy from Eretz Israel, Joseph Dorman of the Home for the Youth of Poale Eretz Israel, and representatives of the Joint Relief, etc., were invited to participate in the program.

Mr. Jacob Rot spoke about the significance of the celebration and thanked the American Jews for their spiritual and financial support. Finally he referred to the two victims of the "Exodus," who were honored by everyone present by two minutes of silence.

When the formal program was concluded, the Sefer Torah was brought into the school to the sound of music, the procession being illuminated by candles and fireworks.

Short speeches followed by the representative of the Poale Eretz Israel, Mr. David Lindenfeld, and the instructor of the Talmud Torah, Mr. Shloimele, who interspersed his remarks with suitable Biblical quotations. The people stayed at the banquet tables until a late hour, enjoying the fine food, which was prepared by the women and young girls of the "Ohel Sarah."

Joseph Dorman, Camp Exodus, Sengwarden, Germany, British Zone.

Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Harry Spevack on the Bar Mitzvah of their son, Robert M., which will be celebrated at the Center this Sabbath morning, November 27th.

Congratulations are also extended to Mr. and Mrs. Benjamin Karten of 1191 Carroll Street on the celebration of the Bar Mitzvah of their son, Arthur, at the Center this Saturday morning, November 27th.

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